ead me to Thy still places, there to let
y spirit dip into the haunts I find
Thy abode. So wearied am I by
ne ways of sin that ever bid me bind
y heart to earth instead of to Thyself.
ask that Thou wouldst lift me far above
is echoing emptiness, and bathe my soul
Thy cool wellsprings of eternal love.

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Lutheran Herald

July 12, 1960 • Vol. 44 • No. 28

South Madagascar! The hot Mandrare valley lay below between the surrounding high bluffs. These held the heat like glowing coals. The rocky path descended —a torrential bed of water at another season.

His frizzled black goatee emphasizing the fact, Raza waved toward the hidden town stretched along the sandy river bed. The slight glint in his eye and half-open mouth—these were interpreted by Daniel and the missionary as signs of their Tandroy guide's satisfaction.

After walking, stumbling and groping through rock fields, dry river beds and the hot spiney forested hills with every conceivable thorny snare, they had wondered if their destination really existed—or, at least, if they would make it there. But anticipation had fired their energy until this great moment.

It was great for the white man. The village lay below, a population cut off from the regular stream of men, a way of life completely cut off from God. He stood there, his Bible in hand.

They quickly plunged down the forested slope, single file, with the scrape-scrape of Raza's cowhide sandals on rock, the careful footsteps of the vazaha, his eyes following the guide's steps as they had during the last four hours, and the sure glide of Daniel, nearest evangelist eight miles distant.

A man thinks, dreams and ponders long on a silent trail. But the stifling air rising from the valley made orderly thinking difficult. The exertion under the merciless sun made rivulets of perspiration trickle down his spine. Yet, he thought, I've been hotter than this in Minneapolis. The very remoteness of the place suggested the incongruity of such a thought.

His thoughts wandered to Seventh and Hennepin. Go somewhere to church this Sunday. The Lutheran Church of your choice. See Dr. So and So on TV this Sunday. Great new medium for the Gospel.

Forgotte

His thought came back to the weird woods, the t white lemurs he saw eating buds on the spikes of fantsilotra tree. Why am I here, he conjectured. H can one get so far away? What is "far away"? G give me understanding, especially for these people ri now. They are far away, all right. Far away from Y "and to them that are far off—." That's it. Things places have meaning as they are related to God. Go with us, that's sure.

His thoughts also went back to the talk with young Tandroy pastor who had pointed beyond t very hills and told of the town of Amboatsy. T the studying of the incomplete map, the setting ou far from Ambovombe one hundred kilometers dist overnight in the tamarind tree canopied town of Ifot buried in the exotic forest of the Ambovombe dist Then, with Daniel, they had bumped along the ox- trail with its rocks, washed-out ravines, sand, brush ant-hills. Struggling across the Ikonda river bed straight up its hanging, treeless northern bank, had come to the middle of the last outpost, Bebak the end of the trail, but not of their journey.

There he had stood looking over the silent t the "sent one" seeing the distant shimmering hot hills which marked the beginning of the neighbo district. He saw and met the gaze of the poised approaching quietly with two other men of the t of Bebakaka, their fine dark brown physiques set by colored loincloths and the curled-brim yellow hats peculiar to this area.

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Village

by Gordon C. Ruud

The first missionary. The first handshake.

The gathering with the missionary and his friend ontinued until dusk. The women from three towns orgot their unpounded corn and their dying fires in heir humble huts. The men forgot their hunger after day of fishing, spading and hiking. The incoming attle wandered about the village with no one to corral hem. It was the new hunger growing in the heart and esponding a little, just a little, to the Great Story just eing told back of a chief's hut, under the kily tree. Jo, they said, centuries of devils and darkness aren't quidated in a short pause between sunset and supper.

But, as they picked their way back to their hut, the wo men, Daniel and white brother, felt good in know- ng that a new ray of light had pierced a great dark- ess.

It was the crude map which the chief had drawn n the sand that the missionary was turning over in is mind.

"And the path leads over the near hills to the north- vest? Is that right, Chief?" he asked.

"Yes, a forest trail over rock, through dense fantsilo- ra and the home of the lemur and the fosa.—A Mala- asy trail," he added cautiously, a little doubtful of the vhite man's plan.

"We leave at cock's crow, then," said the missionary, and you, Raza, who know the trail's winding will ring us there."

He had remembered Raza's offer as the others hesi- ated to take the trail.

The faithful fowl did crow, and the dim grey light elped the three men find footing between the sharp at red rocks covering the hard ground and challeng- ng every step. The endless subdued chatter livened up he monotonous minutes. Raza's continued comments n the birds, the cross trails, the distant mountains, he trees were making the first expensive valley come o life.

"The high bluff to the north—see!" he continued. Our 'raondriana,' our nobility we have buried there. long trail along the distant blue ridge leads there. -The distant hill to the east?—" he responded as the issionary inquired, "Sleeping Hill. The devil's ren- ezvous."

Finding themselves in the hilly forest, they benefited y Raza's calling out names of exotic long-billed birds, sleek and satin-white and black, his nodding towards a sacred tree, his pointing out medicinal plants and the hiding place of the lemur. He warned against sharp spines on every bush.

He paused before a dead lemur at his feet, a white sifaky completely gutted, just a few minutes previously. The drama of it was enacted by him as he looked at the thorny fantsilotra sticks in the bright yellow sun- light making a crazy pattern against the clear sky.

"—Up there the sifaky looking down. Comes his enemy, the hated rat-faced fosa five times his size. What the sifaky can do, fosa can do better. Sifaky climbs. Fosa climbs. Sifaky jumps to a tree. Fosa jumps. Together on one tree. Fosa seizes sifaky and together fall to ground. Sifaky dead," was his lucid picture.

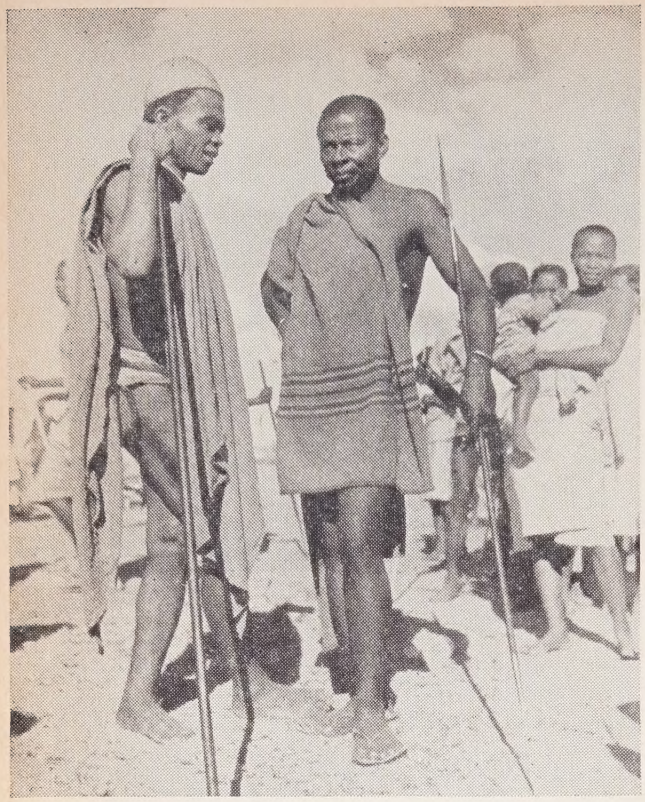
The white man scanned the forest around us as if the enemy were yet present—or other hidden ones in this hostile forest that begrudged your passing.

It was all a parable, the isolation of their village, the hills full of enemies of body and soul, the devils ready to seize and destroy and gut and leave an empty lifeless shell. No one to stand and protect, he thought. Could this journey through the inhospitable forest be the beginning of a new hope, an offer of protection, of salvation? Like Luther said—"For us the One True Man does fight, the Man of God's own choosing." Yes, it was He Who was coming to Amboatsy today.

Two hours, three—in the burning sun now. Less chatter—as if a person were conserving his breath.

"Talk, Daniel. Talk!" laughed Raza. "Don't you know that no talk makes a long trail? Much talk makes the trail short."

And there they came stumbling down the washed out ravine to find the village of Amboatsy stretched



Two Typical Villagers Talk It Over

out along the sandy banks of the Mandrare. No road from Ambovombe district; no road from Tsivory. You'd say, a forgotten village.

Without their message for the town, they'd feel like intruders. They moved past the first huts and noted the inquiring gaze of the man leaning on his spade. With the sun high in the sky, few people were out. The children scurried for safety as they ambled along. Two women were busy weaving an intricately designed loincloth on a crude loom made with sticks pounded into the hard-baked earth.

"Yes," said one of them. "At the other end of the village the chief's house. I take you."

Passing row upon row of crude huts, they noted two girls braiding their hair who ducked into the narrow doorway to peer from inside. Dogs, starved mongrels, bristled and growled a throaty snarl challenging their progress through the large town. Devil's hill rose sharp in the sky across the river to the southeast.

In the center of town, the blue blood-caked "hazomanga," heathen altar poles, rose mutely into the air—eloquent witnesses to the paganism here supreme. Nearby was the priest's hut—inside it, the almost ancient wrinkled patriarch of the clan.

The chief strode forward with several young men beneath a large tamarind tree. His open friendly face immediately made an impression on the missionary who took his hand in a firm grip.

"To visit you and all your people, Chief, we ha come. But, you surely have managed to hide yo village," added the obviously tired white man up noticing the humor in the chief's eyes.

"Far from the North Country. Far from the Sou Far from the white men. But we are full of happin when our Father-and-Mother comes to visit us—hap when the government man comes," quickly replied t chief as his smiling gaze took in the whole of t missionary's presence from his shoes, to his colo shirt to his brown hair.

"But," he added, "everyone is out of town duri the day. The young people play in the water, oth fish, many herd their cattle, some in the fields—"

Seeing that the chief was a little worried that people weren't gathered for his coming, believing was a government man, the missionary quickly assu his smiling host, "But, Chief, I'm a different wh man, not a government man. I come not for tax nor to count your crops or cattle or people, nor to lo for soldiers among your fine young men. I am a 'mpi vaka,' a worshipper of God who has come to look af your souls, to make your town living and light, to t you what God, Zanahary, has done for you."

The chief ushered his visitor with obvious pr back through the village and over to the "guest h set off on a hot knoll by the river.

"Once every two years," he said, "the governm man comes from the north. And you now will sur stay until all our people come back to town. Childr and young people! Why we have hundreds! And thousand people written on the government book our town."

The missionary saw that it really was a string of fo separate towns in a row with faint dividing lines between. And here was the guest hut, one crook opening in the wall with all other walls effectua shutting off the faint breeze. Looked like a seco ghosts' rendezvous with ashes from yesterday's f scattered on the dirt floor. But, they sat and talk these two. About all those children, about the meani of it all—this first missionary visit, about the chie responsibility for opening the door to God's messa

They thought, what a great talk, about God t way for the first time.

As they strolled through the town, the mission imagined he could have filled a large basket with the amulets worn by the populace. A lice-hunting pa hurriedly found refuge inside the ornately carved do way of a hut. A nervous flock of goats and skittish k were left to trample and maraud a threshing fl spread with newly cut kaffir corn ready for the pou ing. Their more nervous and naked young goathe curiously viewed the visitor from behind a sisal pla

They sat on the root of a tamarind tree gnarled with ge. It seemed changeless—as the town had been.

A witch-doctor was leaning his dark torso against its unk carving a piece of soft wood. Looking towards e newcomers, he showed his crafty yet foolish face. o them, he had the appearance of a dope addict, and e vile concoction he was candidly smoking suggested e fact.

I may as well start with him thought the missionary. , he did, with the symbol of the dark power over-adowing the town, and with the chief, and with the ief's children and the witchdoctor's children who me nearer through their curiosity as they heard the w words and saw the shiny books and pictures and e man who would sit under their very own tree with ese two, their fathers.

As the very old and changeless Story was slowly plained, Amboetsy's first missionary watched the omi-ous and defiant Devil's Hiss above. And he felt the rdness of the worn and wrinkled bark of the ancient ee. He felt, too, the challenge of the spiked altar nearby.

But it came to him there, even as he thought of this rgotten village set in its place of isolation, insulated its sharp and spiney forest. It was easy to think it—to know that the souls of those listening to him, e spirit of the town could be changed. He felt part God's bigger plan, the plan that made even a for-tten village fit nicely into the ageless picture.

The talk which followed with several of the lead-g men, and the first lesson in catechism and reading these too helped his feeling.

He was more sure of it when evening came as he t in the dirt leaning against the rough boards of his ut. As the pale moon faintly outlined the other three en next to him, just talking, the four of them, the issionary sought their confidence, wanting to under-and and be understood by these his new acquaintances.

The cattle were all in their crude pens. Low fires ckered through narrow doorways. An occasional night-rd whistled a mournful sound. The plaintive yet onotonous notes of the one-stringed jinjo-lava floated m across the silent expanse of river. The chief had t been seen since early dusk. And it was time to in, curl up on the mat and prepare for a 4 o'clock parture for Bebakaka.

But suddenly the night was full of sound, voices, ung voices chattering excitedly to the accompani-nt of quickly moving feet on the night sand.

The flashlight, he remembered. And there its beams vealed the arrival of the first large group who had ssed out on the day's experiences. Astonishment was n replaced by comprehension as the smiling chief me up with the large north contingent who immedi-ly helped form a series of half-circles as they all atted there in the dark.

"You see," said the beaming chief, "here are some of the hundreds of young people I told you about—from the river, the fields, the forest."

A deep unuttered chuckle welled up from the white man's heart as he thought of the situation. The unexpected crowd, hundreds strong, their bubbling eagerness, their frank expectation of something from this man in the dark of night. He sensed the moment as a great one for Amboatsy.

His flashlight beat out the first sacred rhythm in Amboatsy as the song was taught to three hundred young people who never before had known what it meant to be taught in a disciplined manner.

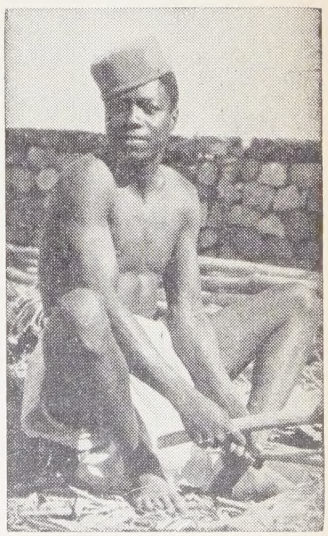
It was humorous. It was striking. Yet almost pathetic, he thought, in its mixture of simple yet intense eagerness and hopeless first results as the terrible cacaphony shattered the stillness of the night. It was enough to chase any Amboatsy demon back to devil's hill, he was sure. The chief smiled expansively.

"The stars," said the missionary, "look at them and think of the Creator Who made them and orders the universe, Who has made us and planned a path of salvation for us to follow." An object lesson he gave that had the awesomeness of Creation and the reality of God's hand.

The flannelgraph, he thought. Why not? So, too, the story of Jesus, the Son of God, also born in a forgotten village, was revealed by the flickering beam of light that guided their view through the crucifixion and resurrection scene.

In the darkness of the town the words were spoken—"And This was the True Light that came into the world." Yes, he added, that has come into your town and into your lives.

He realized then, with God no village is forgotten. Only God's people have forgotten them.



A young Tandroy village wood-chopper whose adopted Christian name is "Johnson."

Shut-ins Worship Too

by Dorothy Rustebakke

The sight of an elderly Christian, head bowed in silent worship as a portable tape recorder at his side broadcasts the recorded Sunday service from the local Lutheran church, is a weekly occurrence in Scobey, Montana.

Here church comes into the homes of those who can no longer attend public services because of age or illness. Each Sunday morning the church tape recorder, which was donated by a member for this purpose, is set up to record the entire service. Immediately after church it is taken to one of the persons who has requested its use.

A volunteer church worker moves the recorder from one home to another at intervals during the week until everyone on the list has had a chance to listen. A supply of church bulletins goes with the machine.

"It's wonderful to have the recorder," says Mrs. Lena Brenden, affectionately known to everyone in town as Grandma Brenden. "I listen to several other Lutheran services on the radio every Sunday, but I love to hear our own service too. There is nothing else quite like

Mrs. Lena Brenden

Fred Willard

it." Since several members of Mrs. Brenden's fa sing both with the choir and as soloists, the tape-reco services have a special personal interest for her.

Fred Willard, a lively pioneer who last April brated his 90th birthday with greetings from 40 gr children, 109 great-grandchildren, and one great-g grandchild, agrees with Mrs. Brenden's enthusiasm the recorded services.

"I can't hear the sermon at all when I go to chur he says. "But I can turn the recorder volume up at home, and then I can hear it just fine."

As with a radio, the volume of the tape reco may be adjusted to the hearing of the listener. Th a great advantage, since deafness is a common plaint among older people. At home they can turn volume up and devote complete attention to the mon, without the distractions that bother them w they do attend church.

Mrs. Anna Sell, who passes the time during long winter months by weaving handsome rag for her neighbors (last winter she made 29 of th looks forward eagerly to the arrival of the rec each week. She likes television, but the television set off the moment the recorder arrives. Church comes with her.

Some of Scobey's shut-ins live lonely lives an tape recorder is often the only thing to brighten week. Others have families and friends and are a get out once in a while and to entertain visitors. the church still plays an important role in their

When the tape recorder comes to the homes of people they realize that they are still cherished m bers of the church family even though they ca longer take their place in the pews on Sunday mor

A Study of Leviticus

by C. L. Bruland

OOF! Such reading! Such hard reading! But come ow—don't give up in despair, nor treat Leviticus light-y. In the Scripture's third book you will soon discover well-ordered mind at work, and you will find an xcellent preacher—one who wisely, warmly and effec-ively presents the *whole* counsel of God.

Possibly it is best to approach this book a portion at time, and let that well-ordered mind behind the writ-ng of the book convince you of certain truths. Also now that to the initial reader centuries ago Leviticus vas a book that reinforced and elaborated much that vas already familiar.

1st Study: Sacrifices, or offerings, so prominent in eviticus had been of long duration. Review Gen. 4 nd 8, the Abraham, Isaac and Jacob Story; also Ex. :3; 8:8; 8:25-29; (N.B.) the terms of agreement in x. 10:7-11 and in 10:24-26; 12 and 13; 18:12 (Note here who? and what?); 24:5-11, and most interesting of ll: 32:1-6 (esp.) verse 6. Proportion in Exodus pointed p the importance of the Tabernacle and its signifi-ance (Ex. 29:45).

2nd Study: (a). Look quickly at Lev. 7:37, 38, which s a "Formula of Conclusion" used throughout the ook. This two verse statement tells you what you will find (or have found) in Lev. 1:1-7:36. (b). Read :1-7:38. (1). Underline (red if available) all "The Lord said" as in 1:1, 4:1, etc. (2). Circle (blue) every ccurrence of "Before the Lord." Continue this under-ining and circling throughout the whole book. (3). This first portion falls into two parts: The one, 1:1-6:7, gives general instructions to the people concerning de-ails of 5 different offerings. The other, 6:8-7:36, serves s a manual for the priests and therein sketches some f their responsibilities.

(c). Work out on separate sheets of paper each of-ering, and put the details under their respective head-ng: (1). WHO offers? (2). WHAT is offered? (3). OW? WHERE? (Procedures) (4). Notations: pur-oses, etc. Rather than making a separate sheet for the nstructions to the priest, you would do well to write eir instructions in their respective places in red. The fferings are I. BURNT, (1:1-17), II. CEREAL, (2:1-6), III. PEACE, (3:1-17), IV. SIN, (4:1-5:13), and . GUILT (5:14-6:7). As you work out this detailing, ossibly not once but several times, pay careful atten-on to each word. "Converse." Be alert to repetition nd even the absence of expected repetition. (It could be mplied, e.g. "without blemish," or "Lay hand open.")

3rd Study: No concluding formula is found in the portion, 8:1-10:20. Herein is narrative, and necessary narrative which tells of the consecration of the priests. By outlining this on paper you will be able to follow details more easily and exactly. Ponder the tragic experience of the two sons of Aaron.

4th Study: For your next portion your concluding formula is 11:46, 47. Underline at each occurrence "clean," "unclean," "abomination" and "defile." Bracket his reason why this is to be as you find it in Lev. 11:44, 45.

5th Study: 12:1-8 has its concluding formula in 12:7b. Verse 8 is a significant appendage that finds privileged mention in Luke 2:22-39, especially verse 24. Continue your underlining.

6th Study: This portion, 13:1-14:57 has its concluding formula in 14:54-57. Read and continue to underline "clean" and "unclean," etc. Some of this material can be, and should be, troubling in the light of the N.T. Compassion toward Leprosy, but nonetheless let it be respected. Search for meanings. In reading Lev. 13 and 14 you will find four parts to it, with a concluding formula for the last three parts, as 13:59, 14:32 (the lesser), and 14:54-57 (the major). Part one ends in 13:45, 46. Relate 13:45 with 10:6.

7th Study: Lev. 15:1-33 deals with sexual matters and organs. Its concluding formula is 15:32, 33. Give some attention to 15:31.

8th Study: Lev. 16 is a great and respected chapter. As to a concluding formula note that a new word is used, "Statute" as in 16:34. Continue your circling and underlining, and use pen and paper as with the earlier offerings so that you can be sure that you see every development and movement. What of that second goat?

9th Study: Lev. 17:1-26:46 is a unit, commonly called the "Law of Holiness" and has its concluding formula at 27:46. Chapter 27 is supplemental in nature (note 27:34). Proceed with this portion on your own with only these suggestions: (a). Underline the new phrase that will greet you 50 times, "I am the Lord." (b). Write out every additional statement associated with "I am the Lord." Begin your list with Lev. 11:44, 45, and then add Lev. 19:2, 36b, 20:8b, 24b, etc. Let this particular study lead you into a devotional exercise. (c). By your entering emotionally and inaginatively into the thoughts of Ch. 25 did you find yourself asking the same question of 25:20, and what answer did you give? As in 25:21? (d). Give close attention to Ch. 26, "Blessing and Cursing," for this pattern of thinking and conviction is to occur again. (to be continued)

BOOKS *in Review...*

The People of God

MEMBERS ONE OF ANOTHER, by Robert T. Handy. Judson Press, 114 pages, $1.25.

Though this book is written with its point of reference, the Baptist Church, it does address itself to every Christian. Its theme calls for a recovery of the true nature of the church which in turn will make evangelism the very life of the church. The author seeks to spell out this concept under the chapter headings, "The Scattered Flock, The Fellowship of the Holy Spirit, The Body of Christ, The People of God, Ambassadors for Christ, and The Bride of Christ."

This book can be used as a study book on the church and evangelism. It will be helpful in determining *every* Christian's role of witness both within the congregation and to the community and world.

CONRAD M. THOMPSON
Minneapolis, Minn.

Camping Defined

THE CHARACTER DIMENSION OF CAMPING. Richard S. Doty, New York 7, New York, 192 pages, $4.75.

This book emerges as one of the most exciting efforts in the camping field in recent years. It centers its attention on *objectives*. This book is absorbingly different in that it not only discusses the importance of choosing practical objectives but it explores ways to teach them and measure the outcomes in the "character" dimension—what *happens* to the camper. Ten years of study, research and application in a camp setting vividly authenticates the claims of the author that it is possible to "cause something significant to happen to each camper" when you are sure *where* to go, *how* to get there, and *what* to look for upon arrival.

This is a "must" reading and study project for camp administrators and counselors, camper parents, *and* any pastor or youth worker who wants to see what actually *can be done* to stimulate and measure character growth.

H. A. MUUS
Minneapolis, Minn.

CAMP WATERFRONT PROGRAMS AND MANAGEMENT. Richard H. Pohndorf, Association Press, 260 pages, $7.50

An authoritative manual of technical excellence that covers the entire range of waterfront involvement—from organization and layout to special water activities. The standards and suggestions should prove to be both stimulating and helpful in evaluation and improvement of your valuable waterfront resource. A good book for the camp staff library.

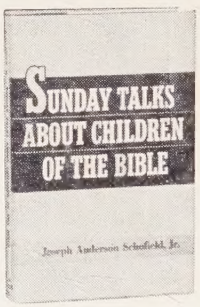
H. A. MUUS
Minneapolis, Minn.

Sermons for the Young

SUNDAY TALKS ABOUT CHILDREN OF THE BIBLE. Joseph Anderson Schofield, Jr., W. A. Wilde Co., 189 pages, $2.50.

Here is a book of children's sermons, or talks, by a man who knew how to speak to children. Evidently taken down as they were delivered, they have the vitality of the spoken word. They are simple and informal, yet not condescending.

The reader will find here a collection of stories drawn, for a change, not from someone's fancy but straight from the Bible. The talks are based on stories of Bible children and were prepared in the conviction that



"a child is always interested in other children." The author's method is simple. He first tells a story, vividly and with imagination, then proceeds to draw from it three or four lessons. The stories move swiftly and the lessons are succinctly stated.

Talks like this have the virtue of instructing youth in the Bible as well as giving them inspiration for life. Besides being helpful to pastors, this book could be used effectively for family devotions.

ARNOLD W. NELSON
Milwaukee, Wisconsin

The Dark Continent

AFRICA IS ADVENTURE, by Attilio Gatti. Julian Messner, 249 pages, $4.50.

The author recounts personal experiences of a photographic safari in Tanganyika and Zululand. The whole book is mainly concerned with three incidents—a lion hunt, a theft of ammunition, and a rhino h
The minute details are told to show
all is not pleasure even in a wild life
venture. When men armed only with can
face the fierce animals of African wild
interesting things happen. The disapp
ment lies in the exhibit of what was
end-purpose of all their efforts. There
only eight small pages of photos in the b

ALTON C. O. HALVERSON
Hopkins, Minnesota

How to Help Youth

THE CHURCH'S MINISTRY TO Y
IN TROUBLE. David Schuller, Luth
Round Table pamphlet no. 6,
cordia, 36 pages, 35c.

What *can* the church do about juv
delinquency? This pamphlet, aimed at ch
discussion groups, wants us to know
of all that there are no pat answers to
question. The social problem of juv
crime has been one of immense frustr
to the churches. Part of our frustration
from the fact that many authorities on
are openly hostile to the contributions v
churches have tried to make.

Mr. Schuller believes that both the chu
frustration and the authority's hostilit
sult from a false and naive assumptio
the church.

The church's false assumption ap
whenever the church starts to think of
self as an agency for moral betterment.
is not its task," says the author. "The
the church does not attempt to enfo
moral code. It even tells the juvenile
try as hard as he might, he still canno
up to the expectations of God."

But the church can help—IF she w
solely what she is meant to be: God's
nel for offering rescue, aid, love, accep
forgiveness!

This is an inadequate condensation
pamphlet's content, but it does sugge
core of Mr. Schuller's message. The m
is excellent, both sociologically and
logically. Church discussion groups se
fresh resource material ought to make
not only this pamphlet but also the
in the Lutheran Round Table series. Pr
titles that are especially rewarding b
of their evangelical tone are "A Chi
View of Freemasonry" and "The Chri
Use of Alcohol."

CHARLES LUTZ
Minneapolis, Minn.

Cholesterol

Scruples

I have joined the pilgrimage of those who have to ıink about what they eat. I am now one of those exeptions which furrow the brow of hostesses, turn the right process of eating into something weighed and ıeasured, and in general elicit the expressed concern nd hidden irritation of people who have to put up ʏith me. I am a case.

It all started with a routine visit to the doctor. Everyıing seemed normal enough. Induction centers have ɔund that most Americans have poor physical profiles: ıey stoop, have flat feet, are myopic and astigmatic; ıey carry about with them sensitive gall bladders, ʏers and tummies, and fat arteries. But in spite of this eneral decrepitude, which would disqualify most of s from admission to the Afrika Korps, we manage to ınction. We get to the office and back and when the ressure is really on, we manage to mow part of the ʌwn or carry home the groceries.

Functional Health

I had this kind of functional adequacy. The doctor s he routinely surveyed my geography—to quote a ʏord from Donne—did not break into lyrics. He used ɔ nod his head a little gravely as if to say, "All men re mortal; this is a man; therefore this is about what ʏe can expect."

But the other day he wanted my blood checked for holesterol. This substance, as someone has said, is the ssence of all good things to eat. If they find too much f it in the blood, life, except as it is lived by the egetarians, the Yogis, and the Bactrian camel, is over. They found cholesterol. Barrels of it. And I bade goodye to the American breakfast, the American lunch, nd the American dessert. The crisp bacon and the olden egg, the butter churned from thick Wisconsin ream, the potato pancake as baked by the Germans, ıe crepe suzette as evoked by the French, Swedish pea ɔup—indeed all the things which make the human diet ifferent from that of the bug-eyed rabbit and the slug -these things were behind me like a dream of youth.

Fast Without Sanctity

It would all have been digestible if I could have reted this abstinence to some sort of over-arching spiritıl purpose. If when I pushed away the meats and the sauces and turned to my carrot and my incidental raisin, I could have felt that I was progressing in sanctity and bringing the rebellious flesh into subjection. Alas, it was not so. I was merely in the company of people who had that most abject of worries: the worry about health. I had joined, not the ranks of the desert saints but the timorous society of the hypochondriacs, the pathophobes, and the fantasians. Or even worse: the weight watchers. I was now in the fraternity of those who diet, starve, exercise, take massage, sweat in cubicles, immerse themselves in hot mud, mount exercycles and vibrating tables, and eat something called Metrecal, not for reasons of piety but of youthfulness, and beauty. I was engaged in nursing myself, fussing over myself, and oh horror of horrors, feeling just a little sorry for myself.

Diet of Danger

I heard the other day of a man whose work took him to the Orient. It was not really his work; it was God's work, and in doing it he had to eat a lot of things and drink a lot of things which he should not have consumed. But he ate them and drank them because he didn't want to hurt the people who were being as nice to him as they could be. And as a result he picked up an amoebic dysentery which was as messy and disagreeable a business as he had ever known. He lay in a hotel room in a hot and muggy town while the acute phase of the disease passed over. It could not have been very pleasant. But I am sure of one thing. I am very sure that in the midst of the pain and the malaise and weakness he did not once think about his body the way the rest of us think about it. He did not worry about it the way we worry about it. He was like a soldier who, though wounded, fights on in a magnificent frenzy of purpose. It makes a lot of difference.

For the Family Altar

J. R. Hester

Toward the Sixth Sunday After Trinity

Earthen Vess

The Epistle: Romans 3:21-31 • The Gospel: Matthew 5:17-19

Monday, July 18

OUR WEAK ESTATE

I Corinthians 2:3

And I was with you in weakness and in much fear and trembling.

To some it may seem surprising that Paul should make such appraisal of himself. Despite the fact that he was a giant in the faith he was a weak man. This does not refer to his physical make-up, but to his inward nature. He knew his own lack of strength. That is why he called himself an *earthen vessel,* a thing of not much value taken by itself, subject to breakage, and of little use unless God should step into the picture. There are many of us who know that we are earthen vessels and that without the power of God we too are in the world in weakness and in much fear and trembling.

O God we would remember what we are and thus confess our own weakness and inabilities; but we would also remember Whose we are, and thus lean heavily upon our Reliance. As earthen vessels we have our strength in You. In Jesus' Name. Amen.

+

Tuesday, July 19

IMPOSSIBLE WORK

Matthew 6:33

"But seek first his kingdom and his righteousness. . . ."

Every earthen vessel has a share in the work of the Kingdom. But what an impossible, even ridiculous assignment it is for us to do battle against the forces of evil! Contrary to the will of Christ, the way of the world is to "seek *last* his kingdom and his righteousness." The foolishness of the gospel *is* foolishness. This is not only a careless world but a world of mis-directed care; a place where people have learned to reason that if their soul needs saving "let them come and get me"; a world where the leopard does not easily change his spots. But for this world we must work and pray.

It is good for us, dear Father, to take the measure of the nature of this world so that we may be reminded that the forces of evil are strong, and that Your sons and daughters must all the more apply themselves to Your will to bring the Kingdom among men. Amen.

+

Wednesday, July 20

WE HAVE TREASURE

II Corinthians 4:7

But we have this treasure in ear vessels.

Here is part of the answer to the r of earthen vessels, the Treasure of Gospel. This redeems their weakness; not only possesses them but gives t a possession. With this Treasure at l they do not apply themselves to the but they apply the Treasure. And makes the difference. For the Wor God is powerful, "the word of his which is able to build you up and you the inheritance among all those are sanctified." People cannot be h or changed by man's ideas, but by G ideas men have tried in the laborator their own lives.

The hope of the world, O God, the hearing of Your Word. Give to those who are earthen vessels that may always be ready to speak of source of their strength, and help to forth the Word of Life in the midst men. Amen.

+

Thursday, July 21

APPLIED TREASURE

John 21:17

Jesus said to him, "Feed my sheep."

The thing Jesus was impressing upon Peter in this three-fold questioning is that if he loved Him he would feed His people. If he had possession of the Treasure he would see to that it was made available to others. Paul instructed Timothy to do the same: "Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching." This is ever the instrument of those who wish to be obedient to the will of Christ in the evangelization of the world. The Treasure of the Word is not to be kept, hoarded, secreted; it is to be heralded, proclaimed, declared.

Help us to multiply the Treasure of the Gospel, gracious Lord, by spreading abroad the good news of salvation, that in a careless world men may learn of One who cares infinitely for their well-being both here and in the hereafter. Amen.

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Friday, July 22

TRANSCENDENT POWER

II Corinthians 4:7

To show that the transcendent power belongs to God, and not to us.

Here is the other part of the answer to the needs of earthen vessels, the Transcendent Power of God. Without this we would be nothing but pawns pushed out into life helpless against the forces of evil. A person would have no chance to be a winner for Christ unless the Power of God was with him. It is this power that is at work wherever the Gospel is preached, and wherever men and women live according to its teachings. No power on earth is to be compared with it, nor is there any other that can take its place. Do you and I know this power and rely upon it?

We thank You, heavenly Father, that Your Power comes to us through the Word, and that when we admit our own weakness and take Your stretched-forth hand in faith, we are given a share in the strength which overcomes in Christ. Amen.

+

Saturday, July 23

TO GOD THE GLORY

I Corinthians 3:6-7

I planted, Apollos watered, but gave the growth. So neither he plants nor he who waters is anyt but only God who gives the grow

"Credit trouble" is something keeps bothering in this life. Amon Christians at Corinth there was a cussion as to who was the better w Paul or Apollos. Paul made quick of this argument by saying that n he nor Apollos were to be account anything because the power and the belong to God. "Not that we are cient of ourselves to claim anythi coming from us; our sufficiency is God." People don't change the w God does. To Him be the glory!

Let me keep reminding myself t am nothing but an earthen vessel that whatever gifts I have are from the gift of forgiveness, of sight, of cern for others, of love that bids m out the burdened, the needy, the Amen.

ROYAL FAMILY CHIDED

By a slim majority of 44 to 40 votes commissioners (delegates) to the General Assembly of the Free Church of Scotland expressed the denomination's "dissatisfaction at the attitude of the Royal Family towards the Lord's Day."

The rebuke to the British family was added to the Church's traditional loyal address to Queen Elizabeth II after the message had been read to the delegates.

Later, the Rev. William MacLeod, assembly clerk, commented that "this is the first time in my experience of 20 years of assembly procedure that a sentence like this has been included in our message to the Queen."

American Baptists Plan Study of Communism

A special denomination-wide study ourse on "the principles and methods f Communism and other totalitarian ystems" was approved by delegates to ie 53rd annual meeting of the Ameri- an Baptist Convention for its more ian 6,000 affiliated local churches.

Main purpose of the study is to nalyze dictatorships and "provide a hristian answer to the Communist reat and that posed by other totali- rian ideologies," a spokesman said.

In a resolution authorizing the plan- ing, establishment and financing of ie study, the Convention termed totali- rian government "contrary to Chris- an conscience and democratic princi- les of free government."

The resolution opposed "any regime hich . . . degrades human person- ity and in which basic human liber- es . . . do not exist." Pointing out iat "millions have already been en- aved by Communist and other totali- rian regimes," it expressed "great con- ern that subversive activity, the threat f force, and force itself, are still being sed to dominate increasing numbers f people."

It also pledged "to assist and encour- ge peoples threatened by Communism any other form of dictatorship and pray and work for their liberation y every peaceful means."

Educational materials for the course, believed by American Baptist officials to be the first ever undertaken on such a scale by any major Protestant body, will be prepared under the guidance of the 1,500,000-member Convention's Council on Christian Social Progress.

First step said Dr. John W. Thomas, the council's executive secretary, will be a planning consultation of 15 to 20 representatives of the denomination's seminaries, agencies and ministers. It will probably be held in New York in October, Dr. Thomas said.

Army, Clergy Meet

Bishop Otto Dibelius spoke at a meeting of German clergy and American military leaders in Germany arranged by Chaplain Thomas O. Williamsen. Purpose of the meeting was to further understanding between the German people and the military establishment. Bishop Dibelius spoke on the "Problems of the Berlin-Brandenburg Synod." About 30 German pastors were present.

Religious Awards Announced

A special award of merit to Religious News Service, the world's only interreligious news agency, "in appreciation of consistent emphasis on our national religious heritage" was announced by Religious Heritage of America, Inc., an intercreedal organization of American churchmen.

This award, and several others announced earlier by the Religious Heritage, will be presented during the Washington Pilgrimage of American Churchmen, an annual event sponsored by the organization. Miss Lillian R. Block, managing editor, will receive the citation on behalf of RNS.

The news agency was hailed for "fairness and accuracy" and for "employing first class reporting talent on the daily round of events" that are of interest to religious groups and the general public.

Religious News Service was organized in 1933 as an affiliated but independently-managed agency of the National Conference of Christians and Jews. It serves some 750 clients, made up of about 100 daily papers and news magazines throughout the United States, 360 religious publications, more than 200 radio stations, a dozen TV stations, and about 85 major religious organizations.

Previously announced by the Religious Heritage were its Lay Churchman of the Year Award to Dr. Thomas A. Dooley, founder of jungle hospitals in Laos, and a prominent Roman Catholic layman; its Church Woman of the Year Award to Mrs. Ruth Youngdahl Nelson of Washington, D. C., author and a leader of the United Church Women; its Clergy Churchman of the Year Award to Dr. D. Elton Trueblood, author and noted Quaker leader of Earlham, Ind.; and its Faith and Freedom Award to George Cornell, religion writer for the Associated Press.

Minister-Inventor Honored

A San Antonio, Texas Baptist leader who invented an array of mechanical equipment to make his paralyzed daughter's life more comfortable is the new 1960 Texas Baptist Father of the Year.

He is the Rev. Cecil A. Ray, 38, superintendent of missions for the San Antonio Baptist Association.

Working at night, the minister built a unique motor-powered chair, three iron lungs, chest respirators, rocking beds, mechanical desks and other assorted chairs and bathing equipment for his 12-year-old daughter, Susan.

The girl, able to move only her hands and toes slightly after a critical polio attack in 1952, deftly drives the motor chair around the house using sensitive switches at her fingers and toes

Susan writes and is learning to paint by using a specifically built desk. Her father, who was named for the award by the Baptist Standard, state denominational newspaper, and the Baptist General Convention of Texas, was honored for his "significant applications of Christian faith in helping his daughter overcome severe handicaps."

Churchmen's Seminar Set

The Lutheran Churchmen's Seminar will be held July 25 to 28 at Concordia College, Moorhead, Minn. Faculty members will be Dr. Warren Quanbeck of Luther Seminary speaking on Martin Luther; the Rev. W. A. Poovey of Wartburg Seminary, on preaching; Dr. Gene Lund of Concordia College, Bible study leader; and Mr. Al Doerring, director of the Brotherhood of The ALC, on layman's discipleship.

The seminar is open to laymen and pastors. For further information write the Rev. Drell Bernhardson, 317 16th Ave. N., Fargo, N. Dak.

Administrators to Meet

Dr. E. S. Hjortland, Oak Park, Ill., will speak at the opening session of the fourth annual conference of the National Association of Church Business Administrators to be held in Columbus, Ohio, July 19-22.

Among subjects to be discussed at the conference are the administration of personnel, budgets, and records; securing volunteer services; and retirement and security programs.

The conference is open to anyone who is interested. Further information can be secured from Leif R. Larson, executive secretary, Central Lutheran Church, Minneapolis 4, Minn. Mr. Larson is vice president and program chairman of the association.

More Vital Worship Urged for Protestants

Need among Protestants for a more vital sense of worship was stressed in talks in Allentown, Pa., by two Lutheran leaders at the third annual meeting of the Lutheran Society for Worship, Music and the Arts.

They were Dr. Martin E. Marty, pastor of the Lutheran Church of the Holy Spirit, Elk Grove, Ill., and associate editor of The Christian Century, undenominational weekly, and Dr. Edgar S. Brown, Jr., New York, executive director of the United Lutheran Church in America's Department Worship.

"Protestantism has lost holy grou declared Dr. Marty. "Protestants lieve they can stay home from ch and read the Bible, conduct pers devotions or listen to a sermon on radio. This is caused by a delinqu in our worship. We need to do homework in worship."

Dr. Brown, who has served the two years as chairman of the Soci Commission on Liturgy, urged a " gent study" by the Society of the theran liturgy, looking toward vision.

Addressing more than 100 mem and guests of the Society, Dr. M defined as a heresy common in Am can Lutheranism "a false intellec izing of the faith, a verbalism, a duction to formulae of the great tr of the church."

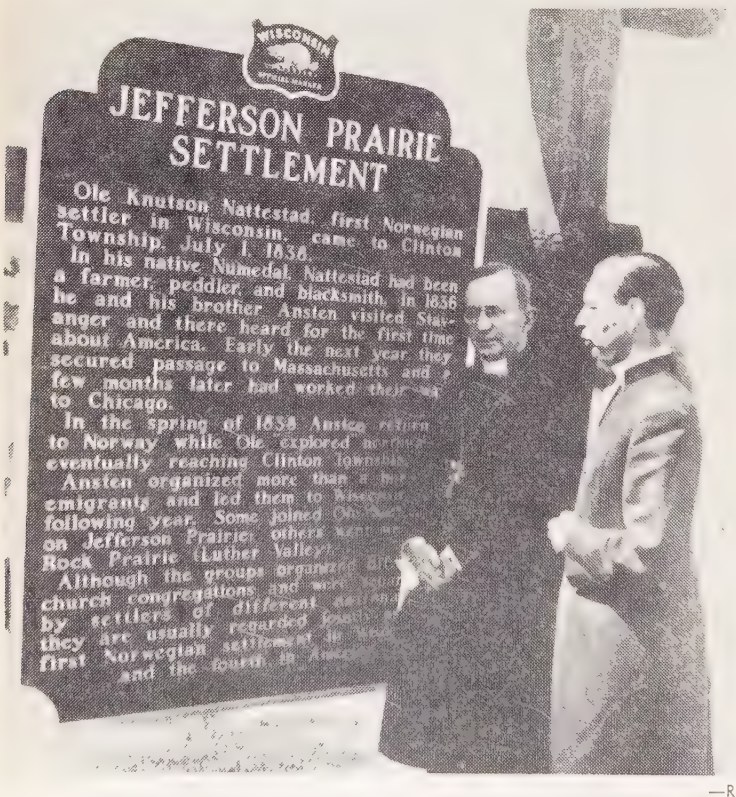
Asserting that Lutherans "h turned our back on Luther's staten that 'revelation is not bound to a tain time, place, source, race, city person,'" Dr. Marty added that ' is the Lutheran resource which vides the character for human cre ity."

Artists and musicians, he said, ' participate in the exciting rebirth the church in our time." He wa members of the society, however, to "confuse symbols with reality or temporal with the eternal."

Regarding revision of the litu Dr. Brown said that "the church n not succumb to the patterns of mo advertising and sales technique, w would have us trade in our model a new one every so many ye " 'Programmed obsolescence' is no be condoned in the church," he st

"Using, knowing, understanding loving the forms we now use, we n dare to experiment," he said. "H question we put should drive us to an answer, not in a dogmatic staten but rather in a suggestion for impr ment which takes its origin from l est inquiry and equally honest d to serve the church."

Elected president of the Society two years was William R. Wal professor of music at Wittenberg U versity (ULCA), Springfield, O. succeeds Daniel Moe, professor Music at the University of Denver


WISCONSIN
JEFFERSON PRAIRIE
SETTLEMENT
Ole Knutson Nattestad, first Norwegian
settler in Wisconsin, came to Clinton
Township, July 1, 1838.
In his native Numedal, Nattestad had been
a farmer, peddler and blacksmith. In 1836
he and his brother Ansten visited Stav-
anger and there heard for the first time
about America. Early the next year they
secured passage to Massachusetts and a
few months later had worked their wa
to Chicago.
In the spring of 1838 Ansten return
to Norway while Ole explored northw
eventually reaching Clinton Township.
Ansten organized more than a hun
emigrants and led them to Wisco
following year. Some joined Ole
on Jefferson Prairie, others went
Rock Prairie (Luther Valley).
Although the groups organized
church congregations and were
by settlers of different
they are usually regarded
first Norwegian settlement
and the fourth in

—RNS Photo

VISIT AUGUSTANA BIRTHPLACE—Archbishop Gunnar Hultgren of Upsala, Sweden, left, and the Rev. Robert Murray, an exchange pastor from Stockholm, stop and read the sign at Jefferson Prairie, Wis., which commemorates the settlement of the community by Scandinavian immigrants. Swedes, Danes and Norwegians founded the Augustana synod in this community 100 years ago.

District Constituting Conventions

Northern Wisconsin

Dr. Theodore Ohlrogge of Appleton, s. was elected president of the rthern Wisconsin district of The erican Lutheran Church at its con-uting convention at Peace Lutheran urch in Oshkosh, Wis., June 16-17. The new president who has served

THEODORE OHLROGGE
Northern Wisconsin President

eight years as Wisconsin district sident of the American Lutheran urch, is a Wisconsin product. He is ative of the Badger state and served ee parishes in Wisconsin.

Dr. Ohlrogge was elected on the t ballot by the 336 delegates to the vention who by resolution departed m the suggested procedure of mak- the first ballot a nominating ballot. o nominated for the presidency m the floor were the Rev. J. C. Stol-berg of Rice Lake, the Rev. Ronald sen of Eau Claire, and the Rev. ene Leschensky of Menomonie. Dr. rogge received 247 votes on the ballot.

ther officers elected by the conven- were the Rev. Adolf S. Petersen, paca, vice president; the Rev. do S. Johnson, Eau Claire, secre-Mr. Erwin Feldhahn, Appleton, urer; the Rev. Leonard Domke, rton, district statistician; and Dr. olph Schmidt, Clintonville, repre-tative of the synodical Church ncil.

Named to the executive committee were the Rev. Axel Bloom of Eau Claire; the Rev. Waldemar Lange of Seymour, Mr. Lowell Madsen of Luck and Mr. Carl Dretzke of Manawa.

Delegates adopted a budget of $44,-875.00 for the first year's activities of the new district. This amounts to an assessment of 45 cents per confirmed member.

Headquarters of the Northern Wisconsin district will be in Appleton at present with the provision that the executive committee should investigate the possibility of some other location for a permanent headquarters.

The new president, Dr. Ohlrogge, 53, was born in Seymour, Wis. He attended St. Paul Luther College and was graduated from Capital University in Columbus, Ohio. He also graduated from St. Paul Luther Seminary, an institution of the ALC which later was united with Wartburg College, Waverly, Ia. He served pastorates in Avoca, Wilton and Seymour, Wis. before being elected Wisconsin district president in 1952. He was awarded a Doctor of Divinity degree from Wartburg Seminary, Dubuque, Ia. He is married to the former Rosalia Moench and they have one son and one daughter. Before becoming president Dr. Ohlrogge served several years as secretary of the Wisconsin district. He was chairman of the commission on Home Missions of the ALC and also a member of the Program and Policy Council of the ALC.

Northern Minnesota

Delegates to the constituting convention of the Northern Minnesota District, The ALC, showed concern for rural life, Indian evangelism and parish education programs in their area during the one-day meeting in Detroit Lakes, June 21.

Dr. A. E. Hansen, veteran pastor who has headed the Northern Minnesota District of The Evangelical Lutheran Church since 1951, was elected to the similar post in the new district. On the second ballot he received 210 of the 220 votes.

District headquarters will continue at Moorhead, Minn.

Concern of the delegates for several areas of work was reflected in the budget. They approved a 1961 budget of $46,920.

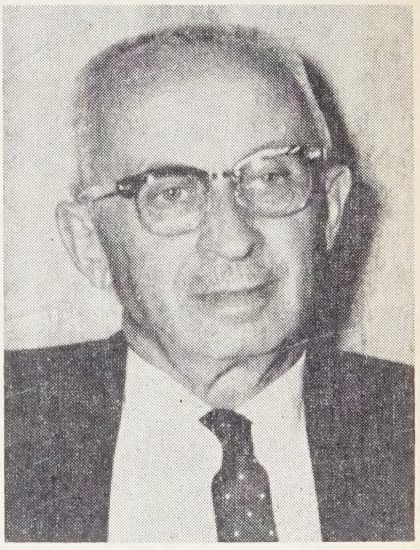
Adjustments were made in order to include in the budget $9,000 for salary and expenses for a full-time district director of parish education. Delegates removed from the budget $6,375 earmarked for Minnesota Lutheran Student Foundation, after speakers for that organization said they would prefer to conduct separate fund appeals.

The district also voted to support a full-time lay pastor for the Nee-Gon-Nee Lutheran Mission to Indians in Mahnomen and Clearwater Counties, and voted $5000 toward this project. They voted $4000 toward expenses and salary of a proposed rural life director who would serve the three districts of The ALC in Minnesota

The district will have 108,757 baptized members, 71,949 confirmed. Its 300 congregations are grouped in 151 parishes.

Delegates elected Arthur Diercks of Moorhead as lay representative to the Church Council of The ALC.

Other officers named included Rev. Ray Williams, Bemidji, vice president;



A. E. HANSON
Northern Minnesota President

Rev. Merrill Herder, Duluth (ALC), secretary, and Rev. R. C. Reinholtzen, Nisswa, treasurer.

Named to the district executive committee were Dr. Rudolph Skogerboe, Karlstad; Reuben Grorud, Mahnomen; Rev. C. J. Tellekson, Duluth, and Rev. Kermit Graves, Brainerd.

The ALC Women at Auxiliary Convention

More than 500 delegates are meeting in Northfield, Minn. July 9-10 to constitute the women's Auxiliary of The American Lutheran Church.

The organization, to be known as The American Lutheran Church Women (ALCW) is meeting on the campus of St. Olaf College under the leadership of Dr. Dorothy Haas, executive secretary of the new organization who was appointed to her post last summer.

The ALCW will replace four existing women's auxiliaries of the three churches which united to form The ALC last April. Existing women's groups in The ALC's 5,000 congregations—such as Altar Guilds, Ladies' Aids, missionary or charitable groups —will be integrated in The ALCW.

"All women of the congregation will be considered members of The ALCW," said the executive director. "They will do auxiliary work for the congregations through 'circles'—small groups, usually with special interests."

Miss Haas moved to Minneapolis, Minn. recently from Columbus, Ohio, where she headed ALC's Women's Missionary Federation.

Other leaders are Mrs. Peter Fossum, Northfield, Minn., president of Women's Missionary Federation (ELC); Arlette Pederson, formerly of South Dakota and now of New York City, N. Y., president of Lutheran Daughters of the Reformation (ELC); and Margaret Miller, Waupaca, Wis., president of Women's Missionary Society (UELC).

The meeting was convened by Dr. O. G. Malmin, Minneapolis, editor of the LUTHERAN HERALD (ELC) and vice-chairman of the Joint Union Committee which planned the merger of The ALC.

Dr. Fredrik A. Schiotz, Minneapolis, newly elected president of the new church who is also president of The ELC, installs new officers of The ALCW at a service Sunday morning, July 10.

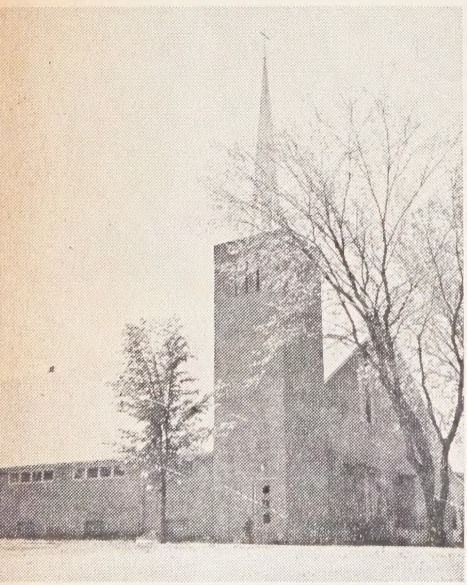
During business meetings the delegates are scheduled to adopt a constitution, by-laws and other documents designed to permit fullest participation by the new organization in the widest range of congregational service.

Hove to Head Home for Aged

The Rev. Dr. O. H. Hove has been named superintendent of the Lutheran Home for the Aged and Nursing Home in Minot, N. Dak. For the past eight years he has been general secretary and public relations director for The Evangelical Lutheran Church, with headquarters in Minneapolis.

Dr. Hove's appointment in September, was announced June 12 during dedication ceremonies for a new $610,000 nursing unit addition to the Lutheran home. Mrs. Hove will become house director.

The Hoves succeed the Rev. and Mrs. Peter M. Troen, who have served as superintendent and house director respectively for the past 12 years. They will retire in October, moving to Glenwood, Minn.



NEW MINNESOTA CHURCH—First Church, Mahnomen, Minn., the Rev. S. A. Urberg, pastor, recently dedicated this new church. The new building adjoins a parish education unit built in 1951. The original church was destroyed by fire in 1958. Dr. A. E. Hanson, president of the Northern Minnesota district, conducted the dedicatory rites. The Rev. J. M. Langemo, a former pastor of the parish, preached at morning worship services.

A former South Dakota legisl
Dr. Hove, 53, earlier served ELC
gregations in Canby, Minn. (1
1952); Brooklyn, N. Y. (1947-
Northwood, Iowa (1943-47); and C
man, S. D. (1930-43).

During his South Dakota pasto
he served a term as state senator
three terms with the S. D. Hous
Representatives at Pierre, where he
speaker of the house in 1943.

At ELC headquarters, Dr. Hove
been responsible for the church's cl
roster, annual parish statistics and
ports, and for convention arrangem
and archives. He has also super
ELC activities in press, radio and
vision. For three years he serve
chairman of the public relations
mittee of the National Lutheran C
cil.

Dr. Hove has been a member o
committees which helped to prepar
the recent union of the ELC with
American Lutheran Church (A
and the United Evangelical Luth
Church (UELC). He was chairma
the committee on arrangements
the constituting convention of
American Lutheran Church, 2,258
member body which was forme
Minneapolis this past April.

People

The Rev. Harold Hofstad, for
of Bismarck, N. D., is now se
Our Savior's Church in Warren
Melo Church in Angus, Minn.

The Rev. Joseph P. Hulterstrum
merly of Iola, Wis., is now servi
pastor of Trinity Church, Aurora,

Dr. Herman A. Preus, profess
New Testament, Symbolics and
gics at Luther Theological Sem
St. Paul, will study in Oslo, N
during the next school year on a
bright Scholarship.

The Rev. Paul R. Jorstad h
signed as assistant pastor at
Church, Palo Alto, Calif., in or
accept a call to the Lutheran C
of the Good Shepherd, Salinas,
effective August 1.

The Rev. Norman E. Nelson,
izing pastor of Our Savior's C
Bakersfield, Calif., has resigned
that parish in order to accept a
serve Calvary Church, Millbra
Bruno, Calif., effective in Augu

Obituaries

The Rev. Harry Ben Raun died May at Alexandria, Minn., after an ill- s of two years. He was born June 1892 in Mason City, Iowa. He at- ded Waldorf College, Concordia lege and Luther Seminary. After ination in 1923 he served pastorates Evansville and Madison, Minn., until retirement in 1958. He also was erintendent of the Lutheran Me- rial Home in Twin Valley. He was of the founders and first president the Luther Crest Bible Camp As- ation. He was married to Sophia Gesme in 1923. Funeral services re held at Alexandria, with inter- nt at Hanlontown, Iowa.

Mrs. Johanna Rosholt Rugland, wid- of the Rev. J. G. Rugland, died e 20 in Kalispell, Mont. She was n in Ottertail County, Minn. in 4, and was the first student to en- in Park Region College, Fergus ls. She taught school near Rugby, Dak., and in 1898 was married. er that she lived in Barnesville, nn., Saude, Iowa, and Robinson, rpio, and Belfield, N. Dak. She is vived by nine children.

Announcements

Wanted, 150 Concordia hymnals, music ion, for new mission church in Pearl City, vaii. Write to the Rev. Lester Hoffmann, 0 Franklin, River Forest, Ill.

ange of Address for ELC Pastors

ohn R. Lingen, 1232 13th Ave. W., Wil- n, North Dakota, 7-1-60
. H. Lyso, Rd. 84 and Argent, M.R. 2, o, Washington, 6-5-60
oy K. Malde, South and Prospect Ave., eka, California, 6-1-60
. G. Mostrom, Fergus Falls State Hosp., gus Falls, Minnesota, 6-1-60
David Nelson, c/o K. A. Kadah, 79 enny Rd., Park View, Johannesburg, S. ca, 7-1-60
arl Opsahl, 1021 Valley View Dr., Hono- 17, Hawaii, 6-9-60
lger Quanrud, 123 S. 11th St., Minneapo- , Minnesota, 6-1-60
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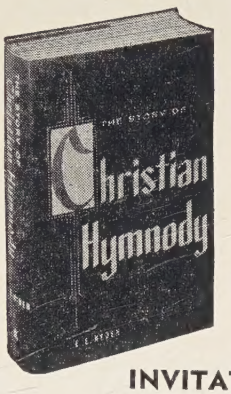

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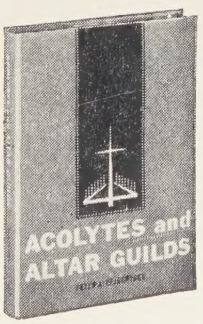

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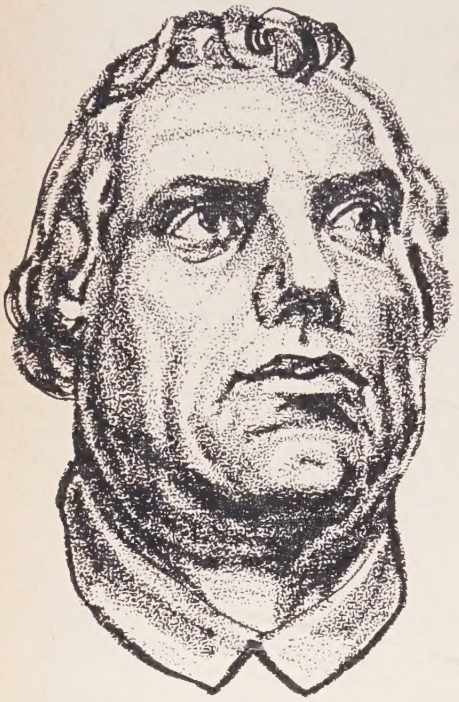

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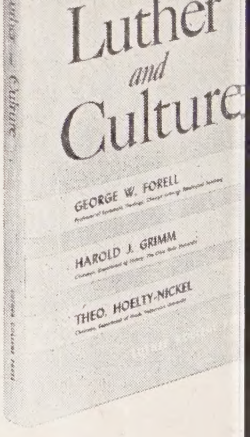

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